

Rev. H. H. Condit, D. D.

Sitka Alaska.

USA

Dear Dr Condit:-

Dec. 27, 1919

A word to thank you for your kindness. We received a fine box of Apples. Christmas is past and we had a very good day. Spent it at home but had two young men for dinner.

Our Christmas services were next to nothing. The reason was as follows. Sat the Admiral Evans came in, and we discovered that no one was allowed to land or go aboard. Then it was discovered that a case of measles which had developed in the ranch a few days before was now pronounced a case of small-pox. So our native service was called off and also White S.S. We had service in the White church in the evening.

But some took it that there would be no service there either and there were not many there and the two numbers of Special music had to be given up. So far as I can see now we shall hold services next Sunday.

It was a curious affair, all round. You perhaps know that those Wrangle people were here (and are yet) on that peace conference. Well it was a great time and they had to keep it up as long as the wrangles were here and they were waiting for the Evans. The Sitka people were getting very tired of their job by the end of the allotted time, and were wishing for the Evans to come. And she was late and late and then some more late. When like a bolt from the blue one of the wrangles took measles and at once the School shut itself off. They were going to play safe.

Friday afternoon One of the teachers was sent to her room with a rash of some kind. Sat morning the case in the ranch had turned to Small-pox and the thing in the school had turned to measles. And so it stands today. Where either came from no body seems to know. There have been no further developments but there may be much more soon. There were meetings and feasts every night in the ranch. So I suppose every one was exposed. But we are hoping that they have got hold of it in time.

There are some new developments in the church property affair here and I think I might as well speak of it so that you may have the matter in mind. I believe they expect Mr Allaban up here next summer and we ought to have some thought given to the matter before that time. Indeed I think it maybe that the matter should be put to our Board before that time. McKean has made no new move. But from what I can gather the separation idea seems to prevail in the school. I have not discussed it with any of the teachers. But the new face on the matter does not come from the school but from the White church. As you know the White church property does not belong to the Board, well the Territory wants to get some more land upon which to build extension to the Home here.

The Governor has had Morten get prices on some of the land near by. Our property is of course the most suitable for them. They asked us to put a price on our property. We have seen fit to do so and Morten seems to think the price is reasonable. So it stands at present but we shall likely hear more of it soon.

You know of course that we are sorely in need of a new church building for the White church. In fact The building is almost beyond use now.

We will be forced soon to make some move. We have an offer of \$1000 for the old building. If we sell the lot. We can get another lot one block distant from the present site. Get it for about half what we can get for the present site. That will give us a start on a new building.

What I wish you to have in mind is the possibility of some arrangement for housing our work White and Native down town. The native church building as you know on the campus has been a problem in the transfer of the property to the Womans Board. Why not sell the church building to the Womans Board. Mr Ludy has told me that they very much need more building for play room on the campus. So I had thought of the possibility of selling the building and that would help us to get a meeting place down town. That is the place the work ought to be anyhow.

The native people cannot build a building. They are doing all now they can do. The Board will have to furnish a meeting place.

Then there comes the question of using the same building for both the Whites and the natives. If the White church builds, could there be any arrangement whereby the building could be used for the Native services? Or would that be desirable? The new location is suitable for that. If the Mens Board sells, would it be willing to make a donation to the New building on condition that the building should be used for the Native services? Could an agreement along that line be worked out?

I wish I could talk the matter over with you but I have given you some idea of the way the matter stands at present. And you may be able to suggest something. At all events we face the problem. It will have to be dealt with in the near future, both for the Whites and the natives. The native church will have to go the village. That is the place for it and besides we are practically without a building now, where we are.

The building would be of considerable value to the Womens Board but is entirely unsuitable for the church work.

The White church is almost beyond use. What are the possibilities in the situation?

We are thankful for the \$200 raise in salary. It helps. My last ton of coal cost me \$18.50. Very poor coal also. \$16.50 on the dock and two dollars for delivering.

With best wishes for a happy New Year

Sincerely Yours.

R.A. Buchanan.

R.A. Buchanan

Sitka Alaska.

Jan. 17:1920.

Rev J.H.Coddit D.D.
Juneau.

Dear Dr Condit:-

I inclose lists of House-hold articles as requested in your communication of yesterday.

In the matter of stoves. I have indicated a heater and there should be a new heater. You know we have a furnace in the house but we cannot buy coal for it. Last winter we used the furnace only once or twice when the weather was very severe. We are doing the same this year. We have not used the furnace once yet. Coal is \$20.00 on the dock today and two dollars to haul it (I never have the Mission team any more). So you see that though the increase in salary is a great help and for which we are very grateful, still the increase per month does not nearly buy us a ton of coal per month. We have to use wood for heating and I shall still have to cut my own wood. So there ought to be a wood heater or better a heater that will burn both wood and coal.

I have indicated a dining room table. It is in very poor shape and should not be counted. I have looked at it and it is not worth mending.

There are plenty of chairs in the house. No more needed.

Beds are needed as you will see.

Our work is pretty well broken up. Small Pox, Measles and Whooping cough. It would seem at present as though we were rid of the Measles. We have decided to close White Sunday school for a few weeks on account of the Whooping cough. It is bad. We have it in our house now.

WE ARE HOLDING services in the native church now without the school. But you remember what a shell of a place it is and all open below. It is impossible to heat it, and I do not know how it will be tomorrow now that the weather is colder. Something will have to be done before next winter or we are going to loose our work here. We must have a meeting place down town. There are some Second-Coming, or End-of-the-world people who have been here all winter. They have secured the house of one of the Creek Natives and are holding meetings all the time, and you know Natives will go to meetings when they are convenient. Indeed it is surprising how they will come up to that cold old barn of a church Sunday morning. for a native does not like a cold house.

We have not heard from the Governor yet in regard to the White church property. John Brady has given us a very good price on a good lot near the old one. I wonder if the Home Board would be willing to help on that white church provided they were given a claim on it for a meeting place for the native work. Should I write the Board or will you take it up with them. You saw the native church and know the situation.

Sincerely Yours.

R.A.Buchanan.

R.A. Buchanan

Sitka Alaska.

Rev J.H. Condit D.D.

Feb 6. 1920

Juneau. Alaska.

Dear Dr Condit:-

I wonder if you have the key to Waggoners house. I want a set of his slides. His set on the life of Christ. I wish you could send them to me on the next boat.

We have had much trouble in getting a place to meet in the village I do not know yet whether we have a place They are going to ask for the native school If they cannot get that we will hold prayer meeting in the white church But that is not available for the native evening service, as we have to use it for the white service.

Those Second Coming, Seventh day adventists are paying \$20.00 a month for a house and twenty for interpreter. and they are getting the natives all confused with their teaching. It is the very time when we need a meeting place down in the village. Our people are going to hear those people and are being effected, to some extent. It is hurting our work.

We cannot pay twenty dollars for a place of meeting down town. We have to have a place large enough for our morning service and for that we are renting the Gymnasium of the school. We pay ten dollars a month for that. But we do not have that for either evening service or prayer meeting

It is a very bad situation. I hope you have written the Board about it. I have spoken to Mr McKean about the old church and he says they very much need such a place for more play room for the children. and I think he will have it upto his Board at once. So I think you had better put the matter up to our Board I can write them also if you think best, but you have charge of the board property. Please advise me what to do.

We are having Whooping Cough at our house. Otherwise well. When do the Waggoners expect to return?

Sincerely Yours.

R.A. Buchanan.

R.A. Buchanan

over

Since the above was written the "Flu" has dropped on town as from the blue. There are twenty eight cases in the mission in half that number of hours two of the cases teachers. Mrs Read of the mission is also down with it.

Mrs Buchanan was taken down with it last night, or this morning. There are many cases in town and all places have been open so it has had ample opportunity to be spread. It dropped in the town so suddenly.

Dr Johnson told me this morning that there was no case in the "Ranch" yet so it seems to be the whites first this time.

I do not know just what they have done today in the way of closing up.

I know that the mission has been closed tight. and I am not allowed to go among the natives. since I have to attend Mrs Buchanan and I am told: the public schools ~~also~~ will not open tomorrow.

So all our church services are held up again. and we were just about to get new films under way. It is most discouraging.

But anyhow send the slides. This may not last long. I hope so at least.

We are praying that the two children with the whooping cough may not have the ~~flu~~ "Flu" I understand it is going hard with some children in town who have both.

RAB.

FEB 18 1921 7/18/21

February 17, 1920

Mr. John Dixon,
156 Fifth Ave. N. Y.

My dear Mr. Dixon,

You may remember that I made the statement that the Native Congregation at Litha contributes a stated sum to the ministers salary each year. I wrote to one of the officers of the white congregation regarding this matter.

They contribute one hundred dollars each year and the upkeep of the church costs them from three to five hundred each year.

The letter I have just received tells of a new development in the Church question at Sitka. The plan is to build one Presbyterian Church for the use of both the white and the native congregation. This is to my mind much better than to have the white congregation use the Episcopal Church, which I had proposed.

I would urge that the Board encourage this movement for it will be a long step toward doing away with the race prejudice that has done so much harm in Sitka.

I would like to go over this letter from Sitka and one from Bishop Kroe in the Ullakatta situation.

I expect to go to New York next Thursday and remain until Saturday, on my way to Philadelphia to speak on Alaska to an Indian Association in Ardmore.

I shall spend two days in New York on my return also. Do you think it would be possible for me to meet a rep-

representation of the Board of Church
Erection?

It appears to me that the plan
to worship in the Episcopal Church
will work in well while the
other plan is being digested
and acted upon.

I would be glad to know if
I may see you at any time
on Friday or Saturday forenoon
of next week.

Yours very truly.

(Mrs. John G.) Elizabeth Patton Brady

MAR 6 1920

PRESBYTERY OF YUKON
JAMES H. CONDIT
STATED CLERK

GENERAL SECRETARY

THE BOARD OF HOME MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U.S. A.HEADQUARTERS
NO. 156 FIFTH AVENUE
NEW YORKTERRITORY OF ALASKA
JAMES H. CONDIT, D.D., GENERAL MISSIONARY
JUNEAU, ALASKA

February 25, 1920

Allaban
Sin

Rev. John A. Marquis, D.D.,
156 5th Avenue, N.Y.

Dear Dr. Marquis:

Herewith are two enclosures. First, the memorandum which Mr. Allaban gave you before you left on your last summer's Alaska trip, asking that you look into Sitka school matters, and, second, letters from our missionary at Sitka setting forth the need for providing new and adequate accommodations for the down town natives and the white congregation.

Upon the surface of things it would appear that there is a tendency on the part of the Sheldon Jackson School to separate itself from our work. At least that is the way I interpret Mr. Buchanan's letters.

It also appears that the present buildings, both for the natives on the School Campus and for the whites up town are inadequate for the needs.

I am asking Mr. Buchanan to write you fully regarding the matter. In the mean time I am sending the enclosed to you for present reference and such use as you may deem advisable.

The whole matter will require considerable attention and discussion and in the hopes that I may be able to take the matter up with you and the Executive Council in April I would suggest that these letters be held available for reference at that time together with any additional matter which may come to hand in the mean time.

Sincerely yours,

James H. Condit

MAR 25 1920

Sitka Alaska.

Board of Home Missions.
156 Fifth Ave. New York.

March .1920.

Brethren:-

I have just received from Dr. Condit, a copy of a letter written to you Dec. 17: 1919. by one Louis F. Paul, of Sitka Alaska.

This letter contains veiled charges against all your workers in Alaska and also the Board itself. It contains direct charges against others.

But it contains open condemnation of me and my work here in Sitka. The charges are so seeping, so untrue in many places, and so unjust where they are not directly untrue that I feel justified in asking you to read carefully what I have here to say in regard to these charges.

First. Who is Louis F. Paul? Is he one of the good earnest native Christian workers of Alaska? Ask Mr. Clark what Louis Paul ever did of Christian work in Wrangell. And here let me remark that although this letter of Mr Pauls was written from Sitka, he does not live or belong in Sitka, but in Wrangell.

He came here last fall and remained about six months then returned to Wrangell. So that he is a complete outsider so far as our work in Sitka is concerned. However I had had dealings with him before he came here, as will appear later. He is not a full blooded native. Not more than half blooded.

He attended Sheldon Jackson School when a boy, then attended some school in the States and afterward took some kind of a business course.

He is therefore well educated (for a native) Speaks English without any native accent and is a good public speaker. He has ability far above the average native.

But he is radical. A radical in everything and a fanatic in some.

The regrettable race prejudice which we have here has compelled him to take his place among the natives. He wants to be a White. Instead of being like our friend Marsden proud of being an Indian, it rankles in the soul of him all the while. He is fanatically opposed to the segregation of the natives in any form whatever. It was this same Louie Paul who last year at their convention in Juneau made a flaming "RED" speech in which he said that if he had his way he would burn every government native school in Alaska. He is against the Board, against the Government, Native Bolshevik, Against anything and everything that draws any line of distinction, no matter how faint, between white and native. And anything which does this is to him like the red rag to the angry bull.

Pardon me then if I go back a year or two to war and Red Cross times. I got into a controversy with Paul about that time, by letter, when he wrote me in regard to our local Red Cross. He had seen an account in a Juneau paper stating that the natives of Sitka had organized a Red Cross of their own, after being refused membership in the White Red Cross of the town. The account also stated that I was chairman of that white Red Cross. Therefore Paul wrote me a very terrible letter in regard to segregation in the Red Cross. It did not matter that the facts happened to be that the natives were not refused membership in the regular society, nor that I did not happen to be chairman of the local chapter (I was sec.)

He came down on me. I had never heard of him before but I wrote him a letter in which I stated the facts. Told him that it was the natives own choice. and then stated that I thought under the circumstances they would do better work in their own organization.

No use to go further into details. Paul put me down as one who favored race segregation and I was anathema for ever after.

After that time, and before he came to Sitka I learned many things about Paul. I spent a week with Mr Clark in Wrangell, two years ago, and learned then that Paul was talking against Mr Clark and his work and fighting against him all the time (Mr Clark will verify this).

When he came to Sitka I did not like the prospect. He says in his letter to you that he was six months in Sitka and that during that time I had never made him a pastoral call. No I did not because I was praying all

That while that I, and the native people here might be delivered from his presence, and under the circumstances a pastoral call would not have been consistent. (And I am counting this as one of my answered prayers for he has gone, but I am still reaping the fruit of his stay.)

Now to take up the charges as they come in his letter, and these I shall answer or explain.

"In travelling through Southeastern Alaska I find so much need of men and women who are sufficiently pedigreed to be of greater use in the work"

That is a real Paulism. He never uses a small word where a big word will do as well. He seems here also to give the idea that he is a sort of travelling representative of his people. He is nothing of the sort. He does not travel. He works at odd jobs (when he works). In spite of his high sounding letter and language and good education, he is far below the average native man of his age in ability to get anywhere. He came here directly from Wrangell and worked in the saw mill while here. It is told on him that he came here to get rid of a father-in-law who insisted, with his family in living on Louie. I do not know anything about the truth of that story.

I do know that when the father-in-law followed him here Louie quietly folded his tents and silently stole away" (and that does not alter my belief that his going was an answer to my prayer)

"I find that Mr Buchanan is not with his people except on Sunday morning"

A little later in this letter I shall give you my schedule for the week in which I received this letter of condemnation.

"There is no service in the evening" This is unfair for the pastor here has to preach in the White church in the evening, and the evening service in the native church has always been in the charge of the elders of the native church, and when Paul wrote this letter he was perfectly well aware of this fact.

"There is no services Wed. Nights"

No and for the same reason that there was at this time no evening service. There were several reasons. Our native church building has got in such a condition that it could not be used for services. We rented the Gymnasium or Sheldon Jackson School (Under our Womans Board) for our morning services, and the session decided to hold prayer meeting and evening services in some house in the native village (which is a half mile from the church and the School). A committee was appointed to secure a place for these meetings. Then Measles broke out in the School and we were shut out of the Gym.

Then Mr. Pauls Mother-in-law brought Small pox to the town and after these had run their course and we had secured the native public school for our services the "Flu" swept the town. Almost one half of the population being down at once, including Mrs Buchanan and the five children all in bed at the same time, and no help to be had at any price.

This Brethren is the way it has gone during the six months of Pauls stay in town. It has been a most trying winter in the work. The conditions have made me desperate at times because of the work.

And when the "flu" had run its course Mr. Paul took himself out of town

The services now being held you will note in the schedule given later in this letter.

"He never goes to them (the people) save to a funeral and then just as fast as he can get away he goes."

Brethren, this is the worst thing in this letter. It is not only untrue. It is cruel. There is not the least semblance of truth in it, for I have made it a point (without any exception) at all native funerals, to remain at the grave until the grave was completed and everything finished and then when possible to speak a word to the bereaved.

"Can we not have a man here who takes sufficient interest in his people to see why they do not come to church" Two things to be said here. First

He made his judgment when conditions were so abnormal, and services were so broken up that often many of the people did not know just when services would be held. Second. Louie Paul was leader in the Native Brotherhood and the Native Brotherhood, on every available Saturday night during the winter held public dances in their hall, and the Brotherhood is composed

quite largely of the members of our church. Then he blames me for the people not going to church Sunday morning. If he had been as regularly at church as he was at those dances, he would have had less room to speak of church attendance. And really one of the wonders of these natives is the way they DO attend church. Many times I have seen them, some of them who were old and lame, tramping through snow and slush the long half mile from the native village to the place of meeting Sunday morning, when Louie Paul was sleeping off the effects of the dance.

"The Greek Catholic church makes it their argument that our church takes no interest in their people, and they are getting our people away from our Church"

Since I came to Sitka there have been two people who have gone from our church to the Greek church and these two, Mr and Mrs Wm Wanamaker, belonged to the Greek church originally. They did not attend our church. Once after I came to Sitka, so that I was not the cause of their leaving. On the other hand, we have several members of the Greek church who are attending our church now, and not the Greek church. Moreover last year I received into the church fifteen young men from Sheldon Jackson School and at least three of these were members of the Greek church, and one of them the most influential young man of his age in town.

"A short time ago the Salvation army representative from Wrangell held services in the hall loaned him by the progressive young men, mostly ex-students of the old Sitka Training School and the hall was well attended. They want more Gospel and they will go to any who will bring them the Word" (These services were with Stereopticon) "The following Sunday the native salvation army man took the service and it was well attended, and our pastor held no services save in the morning"

It is hard to keep control of one's temper under this repeated charge. When he makes the charge Mr Paul knows perfectly that it was not possible for me to hold services for I have to hold services in the white church at that time. He is utterly dishonest. Why did not those "Progressive young men" offer their hall to our elders for their evening service.

"The pastor here preaches all right" Above he insinuated that I did not give them the Word. "The pastor preaches all right" I flatter myself that I must be some preacher before Paul will admit it. "The pastor preaches all right but it is not only one sermon we want. We want as many as the other churches in other towns in the States get"

Louie Paul or any other "progressive young native" is welcome at the white service in the evening and they have been told so.

"Friends, you are confronted by a problem in this territory which is no mean problem. The solution is in having men to fight as Mr Beck fought and as Mr Kelly fought and as Mr Austin fought. Cannot we have this same kind of influence on the rising generation"

Notice that all the workers who have been in Alaska are nil, save these three. That is a serious indictment against the Board. Now I doubt not but that these three were all good and worthy men. I have only this to say, that Louie Paul as their disciple is an exceedingly poor advertisement for them.

"Would that I could take a trip East to your people to open your eyes to conditions confronting our people" Woe and lamentation! Your handkerchiefs brethren, your handkerchiefs. If I had noticed this sentence sooner I need not have written the letter of reply. This shows the man. Your blindness, ignorance, and of course culpable ignorance. And the willful neglect of Dr. Condit and other tried workers on the field (Mr Beck included) their neglect, or inability to open your eyes to conditions. It will surely be the part of wisdom on the part of you men to pay the expenses East of this one and only eye-opener. How else can the mists of your ignorance be dispelled

How else will you learn of the host of "low pedigreed" mongrels that has been foisted off on you as Christian workers during all these years from Mr Austin down to the present?

Now Brethren if you will bear with me I am going to tell you just what were my duties during the week in which this letter of condemnation came to me.

Sunday morning I preached to the native congregation (in Mission school Gym. White S.S. was held in white church at this same hour. Native S.S. followed the preaching service. Afternoon, native S.S. in native village.

Evening 7 P.M. spoke in Senior C.E. on Loyalty to church (by request). Went from that service to Preaching service in white church. Appointed leader for evening service for natives. This service was held in native public school. Those are the services of the day for which I am responsible. Three services of worship at two of which I preached. Two C.E. meetings at one of which I spoke, and three Sunday schools.

Monday I spent at the house. Mrs Buchanan being away from trying to regain her strength from the attack of the "Flu". I am Housekeeper, Cook and washer woman. The children (four) being in school.

Tuesday spent time in study. Had an extended call from native people needing help. Made some calls in afternoon.

Wed. made calls in P.M. House work and study work in A.M. Wed. evening, native prayer meeting (Held in native public school)

Thursday, funeral of native child. The third death in this family in three weeks. Thursday evening Prayer meeting in Sheldon Jackson School for teachers and pupils of the school. This meeting is held at the request of the teachers and at it I am asked to speak in English and specially to young people.

Friday, Funeral of white man, a suicide. A new experience in my ministry. After this funeral I go directly to Public hall and give illustrated lecture, or talk, to the pupils and teachers of the public schools, native and white.

During the week I called on the father and mother of the child who died. Called before the death and the day following the funeral. Called also on the grandmother of the child herself sick in bed and having lost her own son two weeks ago. Called before the death and after the funeral.

Called twice on one of the elders of native church, sick and his son also sick. Called on a native woman who recently lost her daughter. Prayed with all of these. Called on two others (natives) who had recently been bereaved.

Made in all during the week seventeen calls on natives and three calls on whites. And kindly remember we are near the close of the Church year with all the work which that involves, also we are nearing our communion with all the work which that involves and we are busy preparing for Easter.

And Mrs Buchanan is from home and we are anxious about her for we feared for a time we were going to lose her, and the work of the house has fallen largely upon me, during the three weeks she has been gone.

And, incidentally, during this week I have to write a letter to the Board, defending myself against the charge of doing nothing.

In closing may I call your attention to two further facts.

First, The minutes of the General Assembly will give you some line on my work here. If you examine those minutes you will see that there have been from twenty to twenty five persons join the native church on confession each year since I have been here. You will also find that the natives of this place have given, near and away, more money to the Boards of the church than in the years previous to my coming, and in the last two years they have undertaken to raise \$100 on the salary, and it is well to remember that in the matter of giving, our large membership roll does not fairly represent us for one third of that membership, or more, is in Sheldon Jackson School and these are able to give little or nothing. Another large part of our membership is not here, consisting of those who have been in the school and have gone but have not taken their letters. So that the actual giving membership does not exceed fifty.

I have said that the man who made this criticism of me is an outsider.

How does the congregation think of our work here? that is more to the point.

I can only give you an indication.

Last year when I asked them to undertake \$100 of the salary, they raised \$135 and insisted that the extra was for me and I must take it. They also gave Mrs Buchanan \$25.

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This year when, in our meeting of elders and deacons, the matter of the \$100 salary came up and someone began to suggest ways and means, one of the deacons, with a good taste seldom seen in white men, said "We should not discuss this matter before the pastor let us take it up among ourselves"

Some weeks later the congregation gave a reception to Mrs Buchanan and myself. They served refreshments and then with some very nice presentation speeches they handed me an envelope with \$100 in it and Mrs Buchanan one with twenty dollars. How many white congregations could equal that in spirit and in method? Do these things give any indication of the feeling of the people toward us and our work among them? I forgot to mention that Louis Paul was present at that reception, to Mrs Buchanan and myself.

Now Brethren I am sorry to have had to write at such length, yet I hope that in justice to me you will have the patience to read this through.

I am sorry also that in the matter of typing the letter is such a sorry sight. There are so many blunders that it is not easy to read but, I assure you that though the typing is wretchedly bad, the letter as it is, is nothing to the problem which would have confronted you had I written long hand.

Sincerely yours.

R.A.Buchanan.

R. A. Buchanan

P.S.

I should have said that the above week mentioned is of course not a normal week. I do not ordinarily have two funerals. I do not ordinarily have a public lecture. I do not ordinarily make so many calls in a week. There has been, and is yet, so much sickness among the natives and the sick MUST be called on, and the bereaved. But there is nothing in the week which may not come to me at any time and I must be ready to meet, and though this is not an ordinary week it is not as abnormal as were the conditions during the time in which Mr. Paul made his judgment. And he knew those conditions were abnormal. And he Abnormally falsified the abnormal conditions.

(I am through now. I shall seal the letter so that I may not be tempted to say more)

R.A.B.

THE BETHLEHEM PRESBYTERIAN CHURCH
BROAD AND DIAMOND STREETS
PHILADELPHIA

April 20, 1920.

The Presbyterian Board of Home Missions,
#156 Fifth Ave.
New York City, N. Y.

Gentlemen:

The Bethlehem Presbyterian Church
is supporting Rev. R. A. Buchanan as our Missionary
in Alaska. We publish a monthly magazine and I
would like to have a short sketch of Rev. Buchanan
and the work he is doing, for publication in our
next number of the "Review" which goes to press
next Saturday.

Very truly yours,

W. L. Mc Cormick

Pastor.

April 23, 1920.

Rev. W. L. McCormick,
Bethlehem Presbyterian Church,
Broad and Diamond Streets,
Philadelphia, Pa.

My dear Mr. McCormick:

Your request to the Board of Home Missions concerning information about Rev. R. A. Buchanan, your Missionary in Alaska, has been handed to me.

I have never met Mr. Buchanan, but know some facts concerning him and his work.

He is a graduate of Park College, Missouri, is about forty-five years of age, stout, sturdy, athletic.

He has been in our Alaska work for four years and has made good in every respect. He is pastor both of the Thlinget and White Churches in Sitka and has many strenuous pastoral duties in both congregations. He is Father to the Indians in the largest and best sense, caring for their bodies as well as for their souls and his days are full of an unending round of duties. He acts as Chaplain also to our Sheldon Jackson School, the largest educational institution in Alaska. He is helping to train the young men and women in that training school for Christian work as teachers, ministers, elders and lay members of the Church. I congratulate the Bethlehem Church on having a man of Mr. Buchanan's caliber as their Alaska Missionary.

Very sincerely,

Special Representative for Alaska.

May 6, 1920.

Rev. R. A. Buchanan,

Sitka, Alaska.

My dear Brother:-

The Board has been convinced for a long time that it was important that the Indians should have practical training in the Scriptural duty of supporting their pastors up to the measure of their ability. It has been voted to begin this training this year. Provision has been made so that you are assured of your full salary, viz.: \$1,600., but it is desired that you should give suitable and sufficient instruction to your people concerning this duty and then arrange for a thorough, every-member canvass to secure the largest reasonable sum for this object. The sum pledged should be paid to a local treasurer and by him paid to you. In sending to our treasury your usual monthly vouchers, please report the amount received by you from your local treasurer so that the proper reduction may be made here.

The officers of the Board are not unmindful of the fact that you may approach this duty with some hesitancy, but our prayer is that you may be guided from above both in spirit and method of performance and that you may have both joy and success.

Vouchers for the current year will be forwarded to you by the Treasurer's office. Report blanks for the year are enclosed herewith, one set to be sent to the Board and a duplicate copy to Dr. Condit, General Missionary for Alaska.

And with all good wishes, I am,

Cordially yours,

Enclosures-
JD/I.

MAY 19 1976

APPLICATION FOR AID

TO THE

Board of Home Missions of the Presbyterian Church

IN THE UNITED STATES OF AMERICA

156 Fifth Avenue, New York

RULES OF THE BOARD

Every church should, by a systematic and self-denying effort, or by union with one or more neighboring churches, endeavor to support itself before seeking aid of the Board of Home Missions, and when it becomes evident that aid must be received, the smallest amount needed should be asked.

It is required of every church before seeking aid that there be a thorough every-member canvass of the congregation for pledges towards the pastor's support. The Board expects that the minimum contribution shall not be less than ten cents a week per member.

It is also required that the minister live on his field and devote his whole time to the work for which he is commissioned by the Board, and be engaged in no other calling or business.

Application from churches asking aid should be sent to the Presbytery, or its Home Mission Committee and received by the Board as near the date of the minister's beginning his work as possible. No grant is made to a church for ministerial supply in the interval between the resignation of one pastor and the calling of another.

When aid is granted to any church, it is done on the condition that it shall make at least an annual offering for all the Boards; **also, that due notice be given to the Board and Home Mission Committee of Presbytery, by the minister, if the field is to be vacated before the expiration of his commission.**

All applications must be renewed before a new grant can be made. **In seeking renewals all the blanks in the form prepared should be filled, and every item of information necessary to the complete understanding of the case be furnished the Board.** Facts stated in former applications can not be accepted as satisfactory for the renewal.

By direction of the General Assembly, every application must be approved and forwarded (a) by the Presbytery to which the church belongs, or (b) by the Presbytery's Committee on Home Missions. The recommendation of missionaries and the amount of aid must be determined by ballot.

SYNOD of Washington

Missionary District of Sitka including the Presbyterian churches of

and the out-stations of _____

Amount of aid asked from the Board for the minister, \$ 12.00 From what date? 42 No. of months 12

Have the congregations been thoroughly and systematically canvassed for pledges for salaries and other expenses?

The pledges for salaries amount to \$ 400; for rents and travel \$ none; for current expenses \$ all born by church

Are there any church edifices in your district? Yes If so how many and where located?

Are there any manses in your district? Yes If so how many and where located? _____

Rent per month \$ _____ Paid by whom? _____

The other denominations represented in the district, with their respective memberships, are as follows:_____

Greek Catholic 150. Roman Catholic 50. Episcopal 20

[illegible]

The foregoing application of the native & white Church of Sitka, Alaska is hereby approved
by the Presbytery of Alaska and its Home Mission Committee for \$ 1200⁰⁰
from April 1, 1920 to March 31, 1921
Geo. E. Bruce Chairman of Committee
May 5, 1920.

REMARKS BY THE HOME MISSION COMMITTEE

Application by churches for aid from the Board, requests for application blanks, and all correspondence pertaining to grants, should be addressed to Board of Home Missions, 156 Fifth Ave.

FIRST CHURCH
(WHITE)

R. A. Buchanan, A. M.
PRESBYTERIAN HOME MISSIONS
Sitka, Alaska

NATIVE CHURCH
(EPLING)

June 12.1920

Board of Home Missions
136 Fifth Ave .New York.

Dear Brethren:-

I have received from the Home Mission Committee of the Presbytery of Alaska your recent communication in regard to salaries for this year. In that letter you suggest that the church at Sitka be asked to raise an additional \$100 and in another item you ask that all Native churches be requested to raise at least \$100.

That may mean that you expect me to raise an additional \$100 in the White church and an additional \$100 in the Native church.

The Native church of Sitka has raised \$100 on the salary for the past two years .I have taken it for granted that they will do the same this year and so reported to the Home Mission Committee. I may say that at the present time the outlook for fishing for this season is not a bright outlook and it may be that the \$100 is more that the natives will be able to raise. Another \$100 is quite out of the question.

Now in regard to the White church. Our White church is not growing. Except the Sunday School. Will the Board please remember that Alaska is not growing in population but is going the other way. May I ask the Board upon what it based its opinion that the church should this year raise an extra \$100. Last year we had by count Thirteen giving members. These raised \$300 on the salary and paid all the expenses of the church. They also in the New Era drive raised \$350 for Benevolences.

So far as I have seen it is the best record of any church I have seen And please to remember that those thirteen members did not include a single business man or woman They were all day workers and teachers of the Sheldon Jackson School. At the present time Four of the teachers in the above school have gone not to return .Those who are to take their places have not come and are of course an unknown quantity. Other teachers are on their vacation and cannot be consulted. The first man I spoke to on the matter is a very close friend of mine and companion. I knew before I spoke how it would find him. His income is not any larger than last year, his family is growing. The price of food stuffs has risen here 30% in the last six weeks. What could he say? He just could not give more .Indeed he is just like myself not able to see at present how he is going to make ends meet. He is an elder in the church and he does not see how the church can do any more than it has done.

Why am I writing this to you brethren? Because I have to send my voucher
(Over 40

on this mail and I have collected no money. I have therefore to make it out for the old amount \$100. I have spoken to one or two of the church members, as I said, Most of them are absent at present. I cannot ask them for more money for my salary They are just as hard pressed as I am and that is saying a good deal. They have done wonders in the ~~past~~ year. If every member of the Presbyterian Church had done as much in proportion The Boards would not be able to handle the Millions.

I am very sorry Brethren ~~to~~ not to be able to meet your requirements in

This matter. I am informed that the Juneau White church has raised the Pastors salary By taking it out of the pledged Benevolences.

I think I could do the same thing but I ~~do~~ not believe that the Home Board would desire me to ask the people to ~~pay~~ to the Home Board that which they have pledged to the other agencies of the Church.

Sincerely Yours

R.A.Buchanan.

R. A. Buchanan

Copy

December 2, 1920

Rev. John A. Marquis, D.D.,
156 5th Avenue,
New York.

Dear Dr. Marquis:

I have just returned from a week at Sitka in response to an urgent request from our missionary there Rev. R.A. Buchanan. The condition of our work and equipment demands action and I herewith submit the following as a basis for future action. Inasmuch as the Board of Church Erection and the Woman's Board are involved in these plans I am enclosing duplicates of this letter in case you should wish to use them.

In order to illustrate the situation I am enclosing copies of a drawing made and photographed by Mr. Buchanan.

There are three elements in the mission work at Sitka. First, the white work; second, the native village; third, the Sheldon Jackson School.

Our missionary is called upon to minister to these three elements. Frankly, it is too large a commission to be properly executed by one man. Each of these elements requires specific attention and involves distinctive teaching and preaching. Our missionaries have faithfully attempted to minister to all. The field would hardly warrant two missionaries from our Men's Board. On the other hand there is work for two men.

At present there are two church buildings in use. The Native Church is on the School Grounds and is marked "B". This building is also used by the pupils of the Sheldon Jackson School. It is supposed to furnish a place for all native activities. But, in the past, the school interests have been emphasized at the expense of the native village interests. The location of the native village is indicated by the letter "E". It is at least half a mile from the village to the church building. It is too far from the church for the best results in attendance. In addition, because of the difference in mental qualifications, the services held for natives have been largely planned for the school population. In consequence the village is poorly represented in the church services.

The White Church building is indicated by the letter "C". The site is one of the most attractive in Sitka. There is a gradual slope from the church to the beach and it faces on the public square.

Both buildings are unfit for their present use. The white church is too small to accomodate the interesting Sunday School and evening audience meeting there at 10:30 a.m. and 7:30 p.m. In addition it is an old structure built twenty-five or more years ago.

The native church building is also an old structure, hard to heat and with its present heating plant out of commission and worn out. It is not adapted to present needs being antiquated and uncomfortable. As I have already stated the chief objection to it is its location which puts it out of reach of the native people of the village.

It is now proposed to build a new church which shall meet all the necessities of this field. The plan is to erect one building adapted to all needs and to be located on the site of the white church. To this plan the white congregation agrees. The thought is to erect a building with audience and Sunday School rooms upstairs and a high basement, for which the lot is especially adapted, of sufficient capacity to accomodate the native audience so that in case of the necessity of two services conducted simultaneously an auditorium would be available below as well as above. This would provide for both morning and evening native service--a much needed arrangement--it being the plan to have members of the native session conduct the evening meeting at the same time that the white service is being held up stairs.

I conferred with Prof. McKean with special inquiry as to whether a building such as this would meet the needs of the school religiously. He, as well as Miss Stevenson and others of the school, assure me that the school needs would be as well met in such a building as at present, if not better. I also conferred with representative natives and they also are very positive that such a building, but within reach of the native village, as proposed, would have a very beneficial effect in reaching the village people many of whom now attend the Greek Church. The white people are also unanimous in favor of the arrangement.

The arguments for such a building are, briefly,

First, a common religious centre for Presbyterian activities.

Second, economy --since each organization needs a new building.

Third, efficiency, as providing for the large native village as well as the school and white church, providing a suitable audience room for school activities, rooms for the three Sunday Schools now conducted, and an auditorium in the basement for native use when the upper room is being occupied by the whites.

It is estimated that such a building will cost in the neighborhood of Ten Thousand Dollars at prevailing prices. The larger part of this amount will have to come from the Boards since the white congregation is very small and the natives have little to give.

December 2, 1920

Inasmuch as the Woman's Board will have provision for the religious instruction of the students in the Sheldon Jackson School in such a building as well as an auditorium suitable for graduation exercises and other public gatherings of the school, it will doubtless be ~~that~~ agreeable to them to have a share in the expense of construction. In conference with Prof. McKean I learn that the present native church building, which is on the School grounds and which completes the circle of buildings built around one common centre, could be used to very great advantage in connection with the work of the school. It has occurred to Mr. Buchanan and myself that the Woman's Board might be willing to take over this building at a stipulated price of say \$2,000, which is a very low figure, and that this amount might be made available toward the building fund.

*who comprises
a large no-
portion of the
church membership*

As a part of the preliminaries I would suggest that this proposition be made to the Woman's Board with a view to ascertaining their mind in the matter and that this be determined as soon as possible in order to open the way for farther plans.

It is my judgment that because of the importance of the Sitka field as the seat of the Sheldon Jackson School with its representatives from all over S.E. Alaska, the needs of the native village which is one of the largest in Alaska with a population of 500 to 600, and also because of the needs of the white element of the community for which there is no other protestant church it is most desirable that we provide a suitable and modern house of worship.

The purpose of this letter is to open the way for farther steps and especially to ascertaining the mind of the Woman's Board as to taking over the present native church building on the School grounds.

Sincerely yours,

James R. Paul

The Board of Home Missions of the Presbyterian Church

IN THE UNITED STATES OF AMERICA

No. 156 FIFTH AVENUE, NEW YORK

REPORT OF MISSIONARY FOR QUARTER ENDING DECEMBER 31ST

1920

Please forward this report to the Secretary promptly after the date mentioned.

Name of Missionary R.A. Buchanan P. O. Address Sitka.
Name of Presbytery Alaska Alaska

STATISTICAL REPORT

In the *Statistical Report*, under "Names of Churches and Stations," please write the name of each preaching place, following each in the spaces on the same line with information as to the quarter's work.

NAMES OF CHURCHES AND STATIONS	PREACHING SERVICES				OTHER SERVICES				MONTHLY MEETINGS FOR MISSIONARY STUDY AND PRAYER		Number of Pastoral Calls	MEMBERS RECEIVED		BAPTISMS	
	SABBATH		MID-WEEK		SABBATH		MID-WEEK		SUBJECTS	Ave. Att.		On Ex.	On Cer.	Adult	Infant
	No.	Ave. Att.	No.	Ave. Att.	No.	Ave. Att.	No.	Ave. Att.							
Thlingett (Native)	12	150			S.S. C.E.						40				
White	12	20			S.S.						15				

GENERAL REPORT

In the *General Report*, please give some details of the various departments of the work, with its trials and encouragements, and any facts or incidents that will inform the Board as to the field, or interest the Home Mission givers throughout the Church at large. Both sides of this sheet may be used.

Dear Brethren:- As I have frequently said before in these reports the above statistical blank can in no way tell the story of this field not even to telling the number of services held so I must do the story here.

The Native work first. The native people begin coming from there summer fields about the time this three months begins and will be all in about the beginning of december. Throug out the year services are held (preaching) in the morning in the native church and evening in the White church. S.S. also every sunday in native church and White church. This is regular. As native people come in services among native people increase

Two C.E societies hold meetings each Sunday. Womans Missionary society takes up its work. Evening services Sunday are begun conducted by elders this year these services are being held in native village instead of te church which is a long way from the village. A second prayer meeting is started in the village This is held this year in the village on Thursday the regular prayermeeting being Wed. Another S.S is ~~started~~ started in the village for village children who cannot or do not attend the ~~pr~~ S.S in the church. The present attendance of this school is between 50 and 60 The prayer meetings in village average 25. in native church 20 White 45 Evening service in village 25 ~~77764~~ Senior C.E. 50 Jun. 50. (S.S.) Womans Miss 20. Womans society White 15.

The work among natives has started out encouragingly We are in our own building this winter instead of Sheldon Jackson School Gym. as last winter. We had to buy two large stoves to heat the church These cost us all together \$150. These are all ~~aid~~ paid for.

This we greatly rejoice in. We are also keeping up with the expense of running the church. Nothing has been paid on the salary and I shall not be surprised if they do not pay it as the native people made nothing at all this summer. They are very hard up. Except those who have work during the winter. But they are all in good spirits and the work has got under way most encouragingly. We have one drawback and while we have faced it for a year and a half it becomes increasingly great and I feel that I cannot but speak of it at this time. (I have not done so before because I dislike to do it and hoped and prayed that matters might improve. This drawback is in the person of the ~~Superintendent~~ Superintendent of Sheldon Jackson School. The school and the church have always been so closely associated, working with and for each other as should be the case. It has been for me personally a most pleasant and profitable relationship and also for all concerned.

Mr McKean has antagonized the church from the day of his arrival and has completely alienated the native people. They have carried it among the native people throughout the whole of South Eastern Alaska. and it is going to take years to repair the damage done already. It is a most unfortunate thing for the work of the Kingdom here in Alaska.

Much more might be said. I very much regret to have to say what I have but I believe the work demands it be said. I am voicing the sentiment of the officers and the people of the church and I believe I am voicing the sentiment of every teacher in the school Sheldon Jackson School when I say that it is hoped that some member of the Womans Board may come here in the near future to look into the matter first hand.

White work.

The Sunday School continues to grow in spite of the fact that the church building gets worse daily. This brings up again the matter of a new church building, which I shall not go into here as the whole matter has been presented in another communication to the Board.

Sincerely

R. A. Buchanan

*Selection: Given, both as pastor
and head of Sheldon Jackson School
at Bethel. Buchanan transferred to Wrangell
in Klaskan. McKean fired.*

JAN 27 1921

FIRST CHURCH
(WHITE)

Rev. J. P. Lee
Ans'd 2/7/21.
 R. A. Buchanan, A. M.
 PRESBYTERIAN HOME MISSIONS
 Sitka, Alaska

NATIVE CHURCH
(THLINGET)

17
 Jan .15:1921

Rev. John Dixon D.D.

136 Fifth Ave. New York

Dear Dr Dixon:-

I am writing at this time to remind you that Our five years of service in the work in Alaska was completed last Sept. and that my vacation is due . I have no desire to take the vacation until next summer. It has been arranged that I attend the Assembly from this Presbytery. I am not sure at this time that I shall be able to attend on account of the expense of the trip. But the probability at present seems to indicate that I shall attend .In that case ,I understand the Board claims me for two months beginning with the close of the Assembly. Can you give me any intimation at this time what the Board will require of me at that time? I am asking for this information because should the Board see fit to use me for speaking in behalf of the work in Alaska(Which I hope you will) I ought to be getting my material into shape. I have a good many slides of my own I can get more here Others I should have to make. Then there is other material I ought to prepare .If you are not going to use me in the way indicated there is some luggage I should not have to carry along.

There is the matter of the New Church we are hoping to erect here. Perhaps I could do something along that line while below If I were speaking on Alaska I should like very much to get East if possible. I should like very much to be able to visit the Board rooms and meet you all It would do me good. I should like very much to be able to visit Bethlehem church in Philadelphia They have been wonderfully good to their Alaska Missionary and his family We certainly are thankful that the Board put us under the wing of such people.(But that is aside)

Another matter. The Board pays the travelling expenses of Mrs Buchanan and the five children to Seattle and return.(They could not go farther than that because of the expense.)

FIRST CHURCH
(WHITE)

R. A. Buchanan, A. M.
PRESBYTERIAN HOME MISSIONS
Sitka, Alaska

NATIVE CHURCH
(THLANGKE)

And they may not take the trip at all because of the expense. But they need the change. They would not leave until later in the season, when the weather is better. I wish to know then what is the procedure in case they go south. Does the Board advance the money, or does it furnish the tickets through the General Missionary? What is the procedure?

We could not ourselves advance the money for travelling. We do not have it. Please give me information ~~along~~ on this and on the matter mentioned above.

Sincerely yours.

R.A.Buchanan.

R. A. Buchanan

JAN 24 1921

ack. 1/25/21

Boulevard Knolls

Poughkeepsie, N. Y.

January 21, 1921.

Mr. John Dixon

156 Fifth Avenue

New York City

My dear Mr. Dixon,

When I called some weeks ago to talk to you about Alaskan matters you asked me to write you regarding the same. I am sorry to have been so slow about it but illness in my family prevented.

After spending some years in the East to give our children the benefit of the best schools, Mr. Brady and I returned to Sitka, Alaska in nineteen hundred sixteen. I had charge of the Government Day School and Medical Work for natives at that point.

The real reason for my call at your office was to give you, a member of the Public Board, my views on the church building for the natives at Sitka.

The first church which was built for the natives for moral and temperance teaching was turned over to us when we became a church organization in thirty one years ago. The congregation now are shifting their feet to meet for our buildings.

It seems to me necessary to raise the expense of erecting a new building at an present time. There is in

the town a very nice Episcopal Church in which a service is conducted each Sunday morning at eleven o'clock. About ten people attend this service. The Presbyterians have a Sunday School in the forenoon, Christian Endeavor in the evening followed by the regular church service. The membership is made up largely of members from the Sheldon Jackson School. The congregation varies from about twenty to about forty-five.

When Bishop Rowe came to Sitka to organize a church for the whites, some years ago, our little church was offered for his use. Mr. Brady was a pillar of our church and was on the committee which had charge of the building.

The Episcopal congregation used the church for nearly two years, as stated they had their own church building.

I have been thinking of this matter for some time. Having had occasion to write Bishop Rowe on behalf of some friends who were interested in the Episcopal work in Alaska, I took the opportunity to tell him of the poor condition of the little Presbyterian Church and suggested that there seemed to me no need of building another with the Episcopal Church used so little. I asked if he could not arrange for the two congregations to worship in the Episcopal Church. I told him that it was my own plan but I would like to present

the matter at Presbyterian headquarters in New York if it could be arranged.

The following is a quotation from his letter under date of July eleven to, sometime twenty. "I think your idea of our church serving the white people at Sika is very sensible and it can be done. I would be perfectly willing to arrange for the Presbyterians to use our church building. As they emphasize an evening service, there is no reason why they could not use our church at that time. Also on any week day evening if desirable. As you know Mr. W. would only hold Sunday morning services. He is old and cannot do much more."

During our conversation you told me of the church controversy that had come about at Nottahalla and I suggested that I write to Bishop Howe in regard to that. I sent that letter off about ten days ago.

In this connection I told you that I had heard Governor Brady more than once say to Bishop Howe that the work begun by Mr. Duncan at Nottahalla should in time come under his care.

When writing to Mr. St. J. P. of the Alaska Division of the Bureau of Education, I expressed my regret that a church controversy had arisen at Nottahalla. I asked him if he thought a mission could be successfully established there, on December twenty second, is as follows:

"a With reference to the situation in Nottahalla I

will state that I had hoped and planned that the people
of that village would be united into one general organiza-
tion but I have come to the conclusion that it is no use
trying to have one town or one organization with
a few churches. There are six hundred inhabitants in
the States. There are so many people in a village of
this size who must have influence of importance that
with one organization there are not positions enough
to satisfy the ambitious ones. If they succeed in arrang-
ing for an equitable use of the old church building by
the various organizations of the village, I believe it will
be the solution of the question."

I gave voice to the opinion that the ministers who
preached to the natives of the various Alaskan villages
should have their homes in the villages and be within
easy reach of their people. Each church should be a com-
munity center. The pastor should be in close touch
and the sympathy should be strong.

I made the statement that a census of the people
in any school should give facts of the children particu-
larly at the Russo-American Church. No doubt this situa-
tion arises from various causes. The form of service
is more attractive. Some of the old customs do not have
to be given up. The Greek priest and his people also
are slow to leave their villages.

You asked me if I would recommend that the
Buckley's withdraw and leave their flock.

I most emphatically would not. Neither would I criticize the Russians for their activity. I would urge here to have existing by our people, a greater interest, a stronger sympathy. There are many ways to make a Prudg. Union service more attractive, more appealing to have our native people take part in the service and in the work.

While I give the Russian Church full credit for what has been accomplished I do recognize that the people who were brought up under the earlier Prudg. Union regime have the strongest moral fibre and are the most dependable men we have in the community.

The matter of natives contributing to the church service is very important. I am under the impression that the Native Church at Sitka does contribute a stated amount. I have written to Sitka for a statement. I know the Native Missionary Society did, for several years, contribute to the Russian Church Boards and I believe they continue so to do. I know they do give to the fund for local church repairs.

I talked some about the Alaska Native Brotherhood. I learned from you that these men had earned some criticism from missionaries. No doubt they do make mistakes. But my advice is to study them and their aims more closely and take full account of the good they do before condemning them.

I see them as a progressive body of men who, for

the most part, had their start in the Mission at
Litch, a kindred school. They are eager for the
uplift of their people, to have them put aside all old
customs and tribal relations, and live as good
Americans. They want a religious training that fit
them for a better everyday life. They want more prac-
tical educational advantages, more industrial training,
more business training, more political responsibility.
They want their people able to stand shoulder to shoulder
with any race and do their part. They did it in the
Red Line as far as the race prejudice of the whites would
permit. At Litch the Native Red Line saved their people
during the influenza epidemic. They went far beyond
the whites in the purchase of books.

I would counsel missionaries to seek their advice,
take their help, and continue to build upon the founda-
tion that has been laid. I have a very high regard for
a great many of our native men and women. If
we can send more well trained, broad minded, big
hearted, and earnest teachers and preachers to them
who will more and more bring the natural order
among the natives the work will continue to go
forward.

More emphasis should be laid upon medical
and hospital work. There should be more attention
given to the leisure hours and recreation.
I shall be very glad to render assistance possible.

Yours very truly,

John D. S. Elizabeth Catter Brady

January 31, 1921.

Rev. R. A. Buchanan,
Sitka,
Alaska.

My dear Brother:

Your letter has just come and I have gone over the matter carefully. Let me say in the first place that Miss Voss expects to go to Sitka shortly and go over the whole situation there, and when she returns we will be able to come to some conclusion.

In the meantime I will take up the matter of a new church building with the Board of Church Election and see what can be done.

Dr. Dixon has a letter from Mrs. John G. Brady, (widow of the ex-Governor) who suggests that we use the Episcopal church for our services. I have no opinion in the matter. On second thought, I think it would be better to send you a copy of her entire letter to Dr. Dixon, which was written at Dr. Dixon's request after a conversation with Mrs. Brady two or three weeks ago. I should like to have your thought about her proposition. It has also occurred to me that Bishop Rowe might be willing to sell the Episcopal church, which would mean the withdrawal of all their work. Dr. Condit has also written me about the need of better building arrangements at Sitka. Miss Voss of the Woman's Board is away now and I will not have any opportunity to consult her until she returns in the course of the next two or three weeks.

With every good wish, I am

Very sincerely yours,

JAM:ES

FEB 28 1921

ack. by Dr. Marquis
 FIRST CHURCH
 (WHITE)-

R. A. Buchanan, A. M.
 PRESBYTERIAN HOME MISSIONS
 Sitka, Alaska

NATIVE CHURCH
 (THLINGET)

Feb. 12:1921

Rev. John A. Marquis D.D.

New York.

Dear Dr. Marquis:-

Your letter came on the boat a few hours ago and I have but a few minutes to write but I must get a few lines to you on this boat.

I was very much interested in Mrs. Brady's letter to Mr. Dixon. Of course I read a great deal between the lines. And I should like the opportunity to discuss the letter and Mrs. Brady's summing up of the Alaska work, and also Mrs. Brady's work here with the natives for three years and her removal from the work.

I will only say this at the present time that it is a very fair letter. I mean by that that it is to the point and the suggestions as to the native work are sound, in the main.

The one point in the letter upon which you ask my opinion is this: The possibility of using the Episcopal church for our White work.

In the first place you will notice that what you have is Mrs. Brady's opinion of what Bishop Rowe will do in the matter. All that is indicated is his willingness to allow the White church to use their building and I must say that I have my doubts about that when it comes to a show down. At all events, several months ago we suggested the use of the Episcopal church for our Sunday school and there was so much objection on the part of a number of the parents of our children that the matter was dropped.

As to buying the building. Perhaps they would sell. I do not know. I have understood that our Board in years past tried to buy but could not. I do know that the probability is that they would wish to sell the whole plant and that includes the house which is a very fine house but not salable to other than church interests. It is a house worth a lot of money.

But the main objection is that we need new housing for the native element as well as the white, and while the Episcopal church would do nicely for our white work it is not nearly large enough for the native work. (That is unless we are going to make no provision for the church housing of Sheldon Jackson School. If the school does not want us then it would do nicely for native work as well but even then if the native work should enlarge as was suggested in my letter to you. The Episcopal church does not lend itself to enlarging, and besides that it is not in nearly so good a location for the native work as the proposed site of the new building. If you will look at the map of Sitka which I sent you you will see the location of the Episcopal church.

One other thing and this the main object in getting this letter to you on this mail. If the matter of the new church and other matters are to be discussed when Miss Voss comes to Sitka it is necessary that I be here. But you will remember that I go to Assembly, leaving early in May or perhaps the latter part of April and that I am two months from the close of Assembly with the Board in the States.

I do hope she is not going to wait until spring or early summer to make her visit for I wish to be right on the ground when she comes.

I hope she can give me some indication of when she expects to be here. Of course her main business is with the School but this business is important to the school.

Sincerely,

R. A. Buchanan

March 1, 1921.

Rev. R. A. Buchanan,

Sitka, Alaska.

My dear Mr. Buchanan:-

Your letter of February the twelfth, addressed to Dr. Marquis, has been received. He is in Cuba. On his behalf I desire to acknowledge the receipt of your letter and to say to you that Mrs. Brady was here the other day and was delighted to hear of the plan of erecting a church building that would serve the interests both of the white people and of the Indians. She thought that was far better than buying or renting the Episcopal Church. So you will see that she and you are in entire accord.

I understand that Miss Voss is planning to go to Alaska about the fifteenth of April.

Cardially yours,

JD/I.

March 31, 1921.

To the Native Church of Sitka.

Our very dear Friends,

It is now forty years since your mission and church were established under our care. We have watched your growth in Christian life and civilization with very great interest. We thank God that your people have come out of heathen darkness into the light of the Gospel of Jesus Christ. We are proud of you and we believe that you are ready to go on to greater things in the future.

You have done so well that we believe that the time has come for you to take another step in advance and that is to do something towards supporting your own church.

This Mission Board, which has supported you for forty years, has been enlarging its work all over the United States and has been increasing the amount of money given for Home Missions every year. So many millions of people demand our help that our Board finds itself facing the greatest debt of its history. We are calling upon our children everywhere in all mission churches to help us more than they have ever done before in order that the Gospel may still be preached everywhere and sinners may be converted to God.

Heretofore the Indian Churches of Alaska have been the only ones of all the Indian Churches who have given little or nothing to help themselves. We are now asking you to make an effort to progress towards self-support. We ask from your church, during the coming year, from March 1st, the sum of \$200. This will be an average of \$1.00 for each member during the year, or \$.02 a week. Some of you can raise more than this, while others may find it hard to raise as much. The strong must help the weak. Many of the Indian women can make a basket or weave a rug, which will pay their dues. The men can give their wages for a few days without any serious loss to themselves.

Read Malachi, third chapter and tenth verse, which preaches God's command to us; we are happy and prosperous only when we obey His commands.

Other Indian tribes in other parts of the United States have been very generous in their efforts towards paying for the Gospel preached among them. Among the Nez Perces in Idaho their five churches pay all but from \$100 to \$140 each for the support of the Gospel among them. In Dakota and Wyoming, the Sioux and other Indians are doing the same thing. These missions are happy and those that give most are the happiest.

When you first began to come to the Light, you were as babies, new born, weak and ignorant and unable to help yourselves. Now you are getting to be men and women and preparing to be Christian citizens of the United States. We are giving you a chance to show your strength. The Russian and Catholic missions of Alaska have always required regular tithes from their people and the natives have gladly paid these tithes. We do not want the Presbyterian Churches to be behind them.

We hope to hear from your missionary that you have answered this request by all heartily saying, "Yes, we will." With a prayer for God's richest blessings upon you, we are, as always,

Your friends in Christ,

GENERAL SECRETARY.

SHY:JD

The Board of Home Missions of the Presbyterian Church

IN THE UNITED STATES OF AMERICA

No. 156 FIFTH AVENUE, NEW YORK

REPORT OF MISSIONARY FOR QUARTER ENDING MARCH 31ST

1921

Please forward this report to the Secretary promptly after the date mentioned

Name of Missionary R.A. Buchanan

P. O. Address {

Sitka.

Name of Presbytery Alaska

Alaska

STATISTICAL REPORT

In the *Statistical Report*, under "Names of Churches and Stations," please write the name of each preaching place, following each in the spaces on the same line with information as to the quarter's work.

NAMES OF CHURCHES AND STATIONS	PREACHING SERVICES				OTHER SERVICES				MONTHLY MEETINGS FOR MISSIONARY STUDY AND PRAYER		Number of Pastoral Calls	MEMBERS RECEIVED		BAPTISMS	
	SABBATH		MID-WEEK		SABBATH		MID-WEEK		SUBJECTS	Ave. Att.		On Ex.	On Cer.	Adult	Infant
	No.	Ave. Att.	No.	Ave. Att.	No.	Ave. Att.	No.	Ave. Att.							
First (White)	1	25			1	48 S.S.			Friendly Society	20	20	3	7	0	0
Talinnet (A Native)	2	150	2				2	120 20	Womans Missionary	15	35	21	3	7	12

GENERAL REPORT

In the *General Report*, please give some details of the various departments of the work, with its trials and encouragements, and any facts or incidents that will inform the Board as to the field, or interest the Home Mission givers throughout the Church at large. **Both sides of this sheet may be used.**

White work

***** Preaching services have been carried on without interruption. We have reason to be thankful that no epidemics have visited us this year. The attendance has not increased. Alaska is in the slump. We pray for better things in the future. There is marked indifference to religious things everywhere in this land. But our regular members have done well and we seem to be at the beginning of an upward trend.

The women's society has continued to do good work at least in the way of raising money (A hard task in these days) and they have pledged \$300. on the new church building proposed.

The Sunday school has continued to grow in spite of the fact of indifference on the part of the older people to religious things. They seem to want their children to have religious teaching, and in this we have a great opportunity and a great responsibility. Three of the older children confessed Christ on Decision day and united with the church. I need not go over again the matter of the building. Conditions for carrying on S.S. work in it become worse as the school grows. We plan to use the public School house during the summer. At the present time I see no hope for supply for the White church during my four months absence. This is not good for the work.

Native Work

We have been greatly blessed this season in the fact that we have had no interruptions in the work. The first time that this has

been so since our taking up the work here. And it has been a great relief I am thankful to say that I believe that I have this year got deeper into the life of the native people than ever before and this is the great problem in the native work. We had a wonderful service in the Sunday School on Decision day when 24 came forward after having signed pledge cards, and took their stand for Christ.

Money has been scarce many of the natives made no money at all last summer. The fishing was a failure. There is not a promising outlook for this summer. But we do not seem to have suffered in spiritual things this year because of the lack of money. The church has met all its expenses and they were heavy (having to pay out \$160 for new stoves and besides that at the very last moment they paid the \$100 on the salary, which was a complete surprise to me as I did not believe they could do it for when they undertook to raise it last year or at the beginning of this year they had no idea that they were to have such a hard summer. They deserve great credit for I told them at the beginning of the winter season (knowing they had made no money) that I was not going to urge the salary matter at all and that I would not mention again. If they felt that they could not raise it that I would get along some-way.

We have carried on two prayer meetings all season. One in the church and one in the village. We have also had two Sunday schools and in the village S.S. have had opportunity to give the training and teaching in God's Word to about forty five native children who belong in the Creek church. These were as ignorant of the Bible as though they had been raised in the heart of a heathen country. We are thankful for this opportunity.

Altogether this has been an encouraging year to me in the work
R.A. Buchanan

We are glad to report that the Young native man mentioned in these reports before as looking forward to the Ministry (Andrew Johnson) completes High school this year and has sent in his application to Park College, where we hope he may be accepted.

This is great satisfaction to me as it was after a talk I made to them four years ago that he made his decision and he has held to that decision.

February 1, 1922.

Rev. R. A. Buchanan,
Sitka, Alaska.

My dear Brother:-

I have read your report for the quarter ending December thirty-first and wish to express to you my devout admiration of yourself and the others who went to Angoon. You took your lives in your hands. I rejoice that you returned home safely and that while at Angoon you were able to accomplish so very much for the good of the people and the prosperity of the Church.

The organization of the natives under the leadership of the Paul Brothers gives us who are here great concern. To our minds it would seem as if the Presbytery ought to be ready to go to any length short of doing wrong to have a mutual understanding with the native organization and to work with them. The fact that the Paul Brothers are radicals makes it all the more necessary, it seems to me, for the Presbytery to meet them and come to an agreement. The Church is in Alaska for the benefit of the natives and if they can not be benefited in one way an attempt ought to be made in every other way until the natives see that the Church is there not to control but to minister to their every need.

And with best wishes, I am,

Cordially yours,

JD/I.

ROBERT A. BUCHANAN, A. M.

FIRST CHURCH

PRESBYTERIAN HOME MISSIONS

NATIVE CHURCH

(WHITE)

SITKA, ALASKA

Feb. 25:1922.

(THLINGET)

Board of Home Missions

156 Fifth Ave.

Dear Dr. Dixon:-

Thank you for your good letter recently received. In regard to the Paul boys I am sure there will be a full discussion of the matter at the meeting of Presbytery. But I am sure that there is the same feeling about the matter in the mind of all the Missionaries. and it is not a feeling of antagonism at all. We stand ready, and are helping in the movement as far as we believe it to be right. For example Wm. Paul is at present in Washington, sent there and kept there by the native people of Alaska, they are paying the bills. And he is looking after some legislation looking toward the protection of the fish industry. I am in thorough sympathy with that movement and am standing back of the native people in it, and that notwithstanding the fact that most of the white people are not in sympathy with it. There are men in our white church opposed to it, not because they do not want the industry protected but because they believe Paul to be a fraud. (There is an interesting proposition for you Dr. Dixon. At the present time Every cent the natives can scrape up is being sent to Washington to support Paul. They are making desperate efforts, for they are very hard up, and at the same time the Board of Home Missions is urging, demanding almost that they give something more than they have been doing to the Board. Now I think it very probable that Paul will visit the Board rooms in New York before he returns here for his summer work. That would be a very good question for you to discuss with him)

To return to the other matter I wish to say that Presbytery invited Wm. Paul to Presbytery last year and he spoke to us and was in attendance at a number of the meetings. No man could have a more sympathetic hearing than he had.

Well there is another matter I wish to mention and that is our church building project. I am sorry to say that the Union church plan will have to be abandoned. I am sorry for I was the father of the plan and spent much time and thought on it. I am not going to take the time now to go into the reasons why it must be given up. There are several reasons combined. But the White Church has decided to go on and build if it can get aid from the Board of church Erection.

You will be glad to know that the white church has undertaken for next year to raise \$500 on the salary instead of \$300 as heretofore.

They also are undertaking to raise \$5000 for the new church, and are asking the Board of church erection to give a grant of \$5000 and a loan of \$5000. The church is taking on a new lease of life and looks forward to the growth of the town and the church with it and the time when it can have the full time of a minister. The fact of the business is Dr. Dixon that there ought to be a man giving his full time to it now.

How many churches in the States would make growth if they had only an evening service? We have practically the whole white child population of the town in the Sunday School and no morning service to tie those children to the church. (And while I am on this matter I believe I shall just say another thing) The Board expects the same results from the native church of Sitka that it does from any other native church. from

ROBERT A. BUCHANAN, A. M.

FIRST CHURCH

(WHITE)

PRESBYTERIAN HOME MISSIONS

SITKA, ALASKA

NATIVE CHURCH

(THLINGET)

From the church at Hoonah under Mr Beck or any other, Just the same results? Yes and I am going to forget my modesty long enough to say that the board is getting those results from the Church at Sitka. The records will show that. The Board expects me to show the same results with my native people that Mr Beck shows with his Hoonah people and besides that run a white church and make it grow. Very well that white church is raising its subscription to the Board for next year 66% and proposes to raise \$5000 on a new church.

Now Dr Dixon I am saying this in no spirit of fault finding whatever. I have not one word of complaint with the Board or any one else. We are happy in our work and working away the best we can.

All we ask is that you will kindly bear the above facts in mind when you listen to the critics, as you will have to listen to critics, as you have a right to listen to critics, No mans work is above criticism and you have the right and the duty to know, But we do ask that you bear the above in mind.

And may I ask also that you bear in mind that the Paul agitation hits me harder than it does any other man on the field. The bad thing about that agitation is that it has stirred up ill feeling between the Whites and the natives and I have to work with both. (That is ofcourse true of Mr Divens work in Wrangell also) and I am going to be interested to see how he gets along with Loui Paul.

Well now about a church for the natives. The natives are in no position now to do anything. They may have a better summer this summer.

Besides they are in no such need of a new church as the white. We have been very comfortable in the old church this winter. And as soon as Dr Condit returns I am going to take the matter up with him about selling the present building to the Womans Board and using the money on a new church to be built in the native village. Dr Marquis was to discuss that question with the Womans Board last year but I never heard that he did, or with what results.

Pardon me Dr Dixon if I have taken to much of your time in reading this rather long letter.

I hope you will put in a good word with Dr Wylie. The White church is presenting its proposition to him on this mail.

Sincerely yours.

R.A. Buchanan.

R. A. Buchanan

The Board of Home Missions of the Presbyterian Church

IN THE UNITED STATES OF AMERICA

No. 156 FIFTH AVENUE, NEW YORK

REPORT OF MISSIONARY FOR QUARTER ENDING DECEMBER 31ST

1922

Please forward this report to the Secretary promptly after the date mentioned

Name of Missionary R.A. Buchanan
 Name of Presbytery Alaska
 P. O. Address { Sitka

STATISTICAL REPORT

In the *Statistical Report*, under "Names of Churches and Stations," please write the name of each preaching place, following each in the spaces on the same line with information as to the quarter's work.

NAMES OF CHURCHES AND STATIONS	PREACHING SERVICES				OTHER SERVICES				MONTHLY MEETINGS FOR MISSIONARY STUDY AND PRAYER		Number of Pastoral Calls	MEMBERS RECEIVED		BAPTISMS	
	SABBATH		MID-WEEK		SABBATH		MID-WEEK		SUBJECTS	Ave. Att.		On Ex.	On Cer.	Adult	Infant
	No.	Ave. Att.	No.	Ave. Att.	No.	Ave. Att.	No.	Ave. Att.							
(White) First	13	25			S.S. 13	65			Friendly Society	20	20				
Native	13	150	13	110	13	125			Missionary(women)	15	40	18			13
Two native S.S.					13	60									

GENERAL REPORT

In the *General Report*, please give some details of the various departments of the work, with its trials and encouragements, and any facts or incidents that will inform the Board as to the field, or interest the Home Mission givers throughout the Church at large. **Both sides of this sheet may be used.**

White work. Since

***** / After my return from vacation Preaching services have been held regularly. These services have been well attended and interest is very good. There has been little or no falling off because of my absence on vacation. The church members held services every Sunday during absence. During part of last year we were much distressed because one of our elders sort of fell from grace. A leading man in the town he was a power. Owned a picture show and through stiff competition he went to having show on Sunday evening. We did not do a great deal of talking to him, believing it not to be advisable but we made a prayer circle and we did a great deal of praying for him. Result of prayer and God's hand in and on himself and family. He has sold his show and is back with us in better spirit than I have ever known him to have.

The matter of church building is still a matter of distress. We have written the Episcopal bishop asking if we may be able to rent their church for our services. The old church has become impossible for the Sunday school and Sunday School is now being held in the public school building.

The matter of the union church for Whites and natives (One building) is at a stand still for several reasons. First. The natives have no money to meet the pledges they made. They have made nothing for two years now. Second. Through the radical action of the Paul brothers (natives) the natives have been aroused against the whites and have attempted, through their numbers to control the whites and this in turn

has aroused the whites. This movement has been largely in municipal affairs School etc. but it has also deeply affected the union church proposition. so much so that whereas at the time that the union church was first suggested there was not a member of the white church opposed now the session of the church is not in favor of the scheme and I see no chance of its being carried out. The session has other plans under consideration now, of which more later.

NATIVE

***** There was some slump in the work because of my absence during the summer. Services were not held.

The Paul agitation is distinctly detrimental to the religious life of the native people. I think it has been true of all the Missionaries in the past, certainly it is true of all those on the field now, that they have been working to break down the prejudice of the white against the Indian and there has been much progress made along that line. (as witness the fact that not a member of our white church was against the union church scheme) But in my judgment the radical action of the Paul brothers in the recent past and the present has undone years of missionary work along that line.

For two years now I have tried to get some of our people to visit with me the people of Angoon, twelve hours by sea from Sitka. We have some members there. This winter I urged it very strongly. We had a special service with an offering to help defray the expense. and one elder of the church, two deacons and four other members and myself started out in a small fish boat. We fought through blinding snow and stormy seas, reaching Angoon Thursday noon instead of Tuesday night. The people were exceedingly glad to see us. We held meetings Thursday afternoon and evening and Friday afternoon and evening. Then we had to leave to reach Sitka in time for Sunday services. We had wonderful meetings and I baptized thirteen children and received eighteen into the church (Adults) We left immediately after the evening meeting and battled all night with a storm, the worst I have been in in Alaska, and that is saying a good deal. I have been in great danger a number of times in my life, but never have I experienced so direct an interposition of Gods hand as at this time. However I am grateful for the fact that I am a good sailor and did not have to undergo the suffering of sea-sickness along with the other sufferings, as some members of the party did.

It was a very trying trip, and physically I have not yet recovered from it, but it was a blessed experience withal. It was Gods work and we knew He would see us through.

R.A. Buchanan

R.A. Buchanan

Copy.

Juneau, Alaska.
November 19, 1923.

Rev. R. A. Buchanan,
Sitka, Alaska.

Dear Friend Bob:

As chairman of the Home Mission Committee of the Presbytery I have had some arduous and disagreeable tasks in the nearly seven years that I have endeavored to perform the duties of the office, but the one that is mine today is the most disagreeable I have been called upon to perform.

I have been trying to find some pretext whereby it could be avoided, but in the past year, and more, the evidence is piling up until I am to send you the candid and final decision of the Committee, and that prayerfully studied, that, for the good of the work of both the native and the white people in Sitka, the field there be vacated by the first of April next. This is giving you more than four months notice, and I believe the less that is said about it the better for all concerned. Personally I have no objections in the least, but in consideration for the growth of the work and the good of the cause of Christ in your present field we are reluctant, as a Committee of the Presbytery, to acquaint you with this condition.

I feel sure that the Board will pay the expenses of the family to Seattle at least, and probably grant you a couple months extra pay, but I cannot guarantee anything of this kind until I again hear from you and then communicate with the Board at New York. I shall do all that I can, and so will the General Missionary, to assist you in the expense of the change as well as any other assistance we may render to aid in your location in any field you may select to continue your labors.

I feel sure, Bob, you will take this from two of your best friends in the Presbytery, and as given in a most kindly and christian spirit. I presume this will be a sore surprise to you, and when you have considered the matter please let me hear from you, as further communication with the Board will be necessary.

With kindest feeling and best wishes remember both Dave and myself in this untoward affair.

Most sincerely your brothers,

Geo. G. Bruce

Copy.

Robert A. Buchanan, A.M.
Presbyterian National Missions,
Sitka, Alaska.
Nov. 29, 1923.

Rev. G. G. Bruce, D.D.,
Juneau, Alaska.

My dear Bruce:

I have yours of recent date. You speak of hearing from me on the matter so that you may communicate with the Board. I hardly see why you should care to hear from me on the matter since you say the decision of the Committee is final.

As to my expenses being paid below I can say quite frankly that we could not leave the field unless that were done for we have no money. The Board could of course cut off the salary, which would put me out of the ministry and I suppose that is where I should be.

At all events if we go below I know it will be very difficult for me to get a church at once. My recommendation would have to come from my present field and however willing the committee may be to recommend me to some field, after the present action it would not be possible for you to recommend me anywhere. We are of course placed in a very perilous position and I think to be fair the Board could do nothing less than that which you suggest pay our salary for two months after going below. If I were resigning it would be a different matter but when I am kicked out they should be willing to send me back where I came from and that is the middle west. I did not ask the Board to come to Alaska. The Board asked me to come. I had a nice church and fine people. The Board asked me to leave it and come here.

I shall make no fuss in this matter at all Bruce (although there is much I should like to say) I shall make no fuss whatever if the Board plays fair with me now in the matter of the expenses below and my desire is to go back to the region from which they took me.

And I am sure Bruce that you know I can do nothing in the way of getting a place in the states while I am up here. It will have to be done after I get to the States. I have read in the Religious magazines of the great difficulty of getting a church. It is said to be impossible to get a church unless you have some one to help you. Some one on the ground to speak for you. Then you know my age and the fact that I have been for years out of the pastorage down there. It will, therefore, be a difficult thing for me to even get a hearing in a church. The Board of the Committee by its action has placed me in a perilous position. Play fair with me. This Committee which has kicked me out was responsible for getting me here. Play fair with me. That is all I ask.

Now as to the action just taken. There is no use saying anything about it now. I regret very much that you could not see fit to let me get the new church up. I had set my heart on that and had been the pusher in getting the money raised. We undertook to raise \$5000. We have at the present moment nearly \$6000. in the bank and it will easily reach \$7,000. with the pledges yet to come in. But that has no bearing now. I shall of course take occasion to talk the whole matter over with you when I see you later. It goes without saying that I think you have been entirely unfairly to me. But you think you have done right and so it stands. It is of course a terrible blow to us. We have had some terrible days since and nights and I have to preach sermons and today I had to preach a thanksgiving sermon. We are trying Bruce to hold no ill feelings for such are not Christian but if the present action of the committee is right we do find ourselves wishing that the Good God had given that same committee sense enough in 1915 to leave us with a people who loved us.

Sincerely yours,
(SIGNED) R. A. BUCHANAN

Report of (name of worker) P. Buchanan For Month of Dec, 1923 At (name of field) Sitka First Church (white)
 Type of Work (check which): Organized Church, Unorganized Preaching Point, Neighborhood House, Mission Sunday School.
 Synod Washington Presbytery Alaska County _____ If in country, nearest town _____ is _____ miles distant.

SUNDAY SERVICES	FIRST SUNDAY		SECOND SUNDAY		THIRD SUNDAY		FOURTH SUNDAY		FIFTH SUNDAY		TOTAL		
	Attendance	Offering	Attendance	Offering	Attendance	Offering	Attendance	Offering	Attendance	Offering	Attendance	Local Exp.	Benevolence
Morning Service:													
Afternoon Service:													
Evening Service:	35	6.75	29	10.25	32	19.45	44	8.10	33	25.75	173	76.30	
Sunday School:	47	2.55	38	1.90	47	2.60	42	2.50	46	1.86	223	11.71	
Young People's Meeting:													
Other Services:													
TOTAL											396	12.01	

GIVE ATTENDANCE FOR EACH ACTIVITY. (Indicate Sundays by drawing a circle around the date.)

WEEK-DAY ACTIVITIES	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	Total
Prayer Service																																
Woman's Missionary Society																																
Ladies Aid Society														13													14					29
Meeting for Men																																
Meeting for Young People																																
Meeting for Girls																																
Meeting for Boys																																
General Social Meeting																																
Choir, Orchestra, etc.																																
Week-day Religious Instruction																																
Other Activities																																
Total Attendance																																
Pastoral Calls																																

MEMBERS RECEIVED DURING MONTH

PRESENT MEMBERSHIP

FINANCIAL

If you are also reporting on other blanks for other points served, name them here:

On Confession..... Church..... Did church promptly fulfil its monthly obligation to you for salary? yes; its other financial obligations?.....
 By Letter..... Total Number Families.....

SEE OTHER SIDE FOR DIRECTIONS — REPORT FOR ONE CHURCH ONLY ON THIS BLANK

TO MISSIONARIES—Please Note:

1. To facilitate the prompt payment of salaries, the Board permits workers to file their vouchers on the 15th of each month for which salary is due. The monthly report, which is required to be submitted *with* the voucher, must necessarily be for the previous month, that is, the voucher for May salary will be filed with the report for April, and subsequent months in the same manner.

2. Community and lay workers will report only those activities for which they are personally responsible. Where there is a staff engaged in one enterprise with which the Board is cooperating, the pastor or head-worker will make a total and inclusive report of all its activities for the month.

3. If a missionary regularly serves more than one point, he will fill out a blank with salary voucher attached *for one church only*; another blank without voucher should be used for each other organized church served. Unorganized points served should be reported for on the blank used for the organized church to which they are most nearly related. The blanks without vouchers should be mailed in the same envelope with the voucher-report.

MONTHLY NARRATIVE

While a statistical report is important in showing the program of the work, its range of activities and the attendance thereon, it can neither embody the real spirit of what is going on nor do justice to the work and workers. Accordingly, please write below a brief statement each month telling of any particular problems faced, new developments, special occasions and incidents of encouragement. This material will be of help, also, to the Board's Educational Department.

Report of (name of worker) RA Buchanan For Month of Jan, 1927. At (name of field) Litka (white)
 Type of Work (check which): Organized Church, Unorganized Preaching Point, Neighborhood House, Mission Sunday School.
 Synod.....Presbytery Alaska County.....If in country, nearest town.....is.....miles distant.

SUNDAY SERVICES	FIRST SUNDAY		SECOND SUNDAY		THIRD SUNDAY		FOURTH SUNDAY		FIFTH SUNDAY		TOTAL		
	Attendance	Offering	Attendance	Offering	Attendance	Offering	Attendance	Offering	Attendance	Offering	Attendance	Local Exp.	Benevolence
Morning Service:													
Afternoon Service:													
Evening Service:	40		37		35		39				151		
Sunday School:	45	2.15	47	2.30	51	1.96	40	1.55			143		
Young People's Meeting:													
Other Services:													
TOTAL	85		84		86		79						

GIVE ATTENDANCE FOR EACH ACTIVITY. (Indicate Sundays by drawing a circle around the date.)

WEEK-DAY ACTIVITIES	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	Total
Prayer Service																																
Woman's Missionary Society																									17							
Ladies Aid Society											20																					
Meeting for Men																																
Meeting for Young People																																
Meeting for Girls																																
Meeting for Boys																																
General Social Meeting																																
Choir, Orchestra, etc.						6							6													6						
Week-day Religious Instruction																																
Other Activities																																
Total Attendance																																
Pastoral Calls																																

MEMBERS RECEIVED DURING MONTH

PRESENT MEMBERSHIP

FINANCIAL

If you are also reporting on other blanks for other points served, name them here:

On Confession.....

Church.....

Did church promptly fulfil its monthly obligation

Sunday School.....

to you for salary?.....; its other financial

By Letter.....

Total Number Families.....

obligations?.....

SEE OTHER SIDE FOR DIRECTIONS — REPORT FOR ONE CHURCH ONLY ON THIS BLANK

Report of (name of worker) R. A. Buchanan For Month of Jan, 1927. At (name of field) Sitka Native
 Type of Work (check which): Organized Church, Unorganized Preaching Point, Neighborhood House, Mission Sunday School.
 Synod Wash Presbytery Alaska County _____ If in country, nearest town _____ is _____ miles distant.

SUNDAY SERVICES	FIRST SUNDAY		SECOND SUNDAY		THIRD SUNDAY		FOURTH SUNDAY		FIFTH SUNDAY		TOTAL		
	Attendance	Offering	Attendance	Offering	Attendance	Offering	Attendance	Offering	Attendance	Offering	Attendance	Local Exp.	Benevolence
Morning Service:	198		186		193		193				770		
Afternoon Service:													
Evening Service:	23		27		18		21				91		
Sunday School:	185		180		183		189				737		
Young People's Meeting:													
Other Services:													
TOTAL	408		393		394		403				1598		

GIVE ATTENDANCE FOR EACH ACTIVITY. (Indicate Sundays by drawing a circle around the date.)

WEEK-DAY ACTIVITIES	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	Total
Prayer Service		170							167							169							165							167		778
Woman's Missionary Society		15																														15
Ladies Aid Society																																
Meeting for Men																																
Meeting for Young People																																
Meeting for Girls																																
Meeting for Boys																																
General Social Meeting																																
Choir, Orchestra, etc.		9							9							9							9							9		43
Week-day Religious Instruction																																
Other Activities																																
Total Attendance																																538
Pastoral Calls																																

MEMBERS RECEIVED DURING MONTH

On Confession 10
 By Letter _____

PRESENT MEMBERSHIP

Church _____
 Sunday School _____
 Total Number Families _____

FINANCIAL

Did church promptly fulfil its monthly obligation
 to you for salary? _____; its other financial
 obligations? _____

If you are also reporting on other blanks for other points served, name them here:

NOV 3 1924

R. A. BUCHANAN, M. A.

PASTOR GRACE PRESBYTERIAN CHURCH, FOURTH STREET AND SANTIAM ROAD

RESIDENCE 1114 SANTIAM ROAD

ALBANY, OREGON

Oct. 24:1924

Rev John A Marquis D.D.
156 Fifth Ave. New York

Dear Dr Marquis:-

I have just received your personal letter with appeal for National Missions Week. I am very glad to do all I can for National Missions and have sent to Dr. Stevens for the literature to be used. A sufficient proof of my interest in Missions might be found in the fact that most of my ministry has been on the mission field. Five years in the islands of the Pacific and nine years in Alaska, which latter is the "why" of this letter to you. And I begin with a question. WHY? Why was I dismissed by the Board of National Missions from the field at Sitka? Summarily dismissed? Is not some sort of an explanation due me? The dismissal came on me like a bolt from the blue. Not one word of complaint had come to me either from the Board, or from the Home Mission Committee of Presbytery. Not one word that my work was not satisfactory. If the Board knew that my work was not what it should be at any given point, Why did it not in a brotherly and Christian spirit tell me of the fact. Showing me where I might improve? If the Committee had such knowledge why did it not intimate to me that my work needed toning up at this point or that? The Committee gave me no word before hand, nor has it given me any reason since, why I was dismissed. The committee (as I can prove by letters in my possession) claims that it had no part in the dismissal whatever, that it was entirely a matter of the Board. So I am asking the Board WHY? If it was a matter of my work on the field, Had not I a right to be heard in the matter? A person may not be condemned, unheard in the courts of our land. Should a person expect less at the hands of a Board of Christian Missions? Our national constitution says this is JUSTICE. Can a Board of Christian Missions afford to be less than JUST? I say to you now, I say to the Committee, you cannot show one word ever sent to me either from the Board or the Committee to the effect that my work was not entirely satisfactory. Not a word of friendly advice or an intimation that my work might be improved here or there. Was that Christian? And the dismissal. Is it not the common custom, even in the hard business world for the head of an institution to say to one under him whose work is not satisfactory, "Your work is unsatisfactory better had in your resignation" This is common courtesy, and it is common. Do I need to say to you Dr Marquis anything about what it means for a man and wife with a family to leave a good church in the States and go to a mission field like Alaska. Do I need to say anything to you about the years of sacrifice and suffering, yes and personal danger? Well even though that man's work on the field is a failure is he not at least entitled to the courtesy extended in the business world? And the dismissal! No word of brotherly advise. No intimation of failure, and where. No word of warning, No courtesy of requesting a withdrawal from the field. Just a kick. "Vacate the field not later than April" I wonder Dr Marquis if you think that these were not years of sacrifice and self-denial and even giving of our scanty salary to the cause of national Missions. I wonder if you believe that the church would sanction the treatment we have received. Why was I dismissed? I am curious to know. What was the reason for it? I have not yet the slightest intimation, of what it was. Please let me know.

Sincerely yours.

R.A. Buchanan.

R.A. Buchanan